

In a Visit to Manne – Cut up Into Jazz Pieces

By Shomit Sirohi



In a cathedral in Santa Fe in Brazil, a man walked into the Church and walked around. I was in Armenia and smoking the pipe and cigarette with a black person and it was in Morocco then the next day that we all met, all of us in fact described below in a long history of living. I am now in the 19th century Arab world and this then was Moroccan the whole journey was that with a number of contemporary truths of the long late 20th century into recently - a number of philosophers were in bizarre pianos in the Moroccan town - we were all drinking and playing pool and even Turkish games - in a sense all that happens below was a Turkish bath.

I call these Turkish bath accounts in Cuban systems of history and other such meanings of Whitman overcome by black depression. How do I mean this -

I - Part II

Part I with Last Segment -

Read this as Black jazz metaphysics.

I. In A Room, where the search for Good Health, is in Good Times

In a manner of speaking, the light from the sky fell into the room. Alona was with Demario, and in fact Ilistrean was in his room as well. In fact the man was reading and convalescing from his lack of health in the philosophical reverie, which amounted to a long history of visiting Manne. IN many small orchards, Ilistrean was drinking apple juice, with a sedone and sitting down on the river bed and bathing and women were in fact swimming. Greek paintings then reflected the process of returning to Israel, and there at one point Ilistrean met Alona and even Catherine, and there with Lenare and speaking about the production of wealthy life.

In a landscape there were no one man to help, in health. I was simply bathing in the river, with women for it. At times I was, in a room with a mirror wearing a tie and suit, which then was Ilistrean who became healthy in reveries after four years. I was aging through the years as I became young by dying my hair. I meant it was then youth in the body as well. That was running towards a carriage I decided to do.

Facts and History, Events.

I. Cuba - 1959 - 1970

In fact there is a small peasant class and a small bourgeois class which then has a small black population which is all organised in small co-operatives, and small public-sector policies, and cultural policies and cinema schools and schools. The university is the major process which then is all the same thing of housing processes which become it is true a large process. The process of party line and party culture with a grassroot process which generalises as in fact a large ten thousand these days, back then a one thousand mass.

II. Cuba 1990 - 2004

Then of course the large process unfolds after years of crisis and failed mass projects and mass public sector debates with Soviet Union and such crisis ridden economics which led to in fact bureaucratic formalism as Alain Badiou depicts the whole second half of the 20th century after the failure of Mao's Cultural Revolution, all the poetry, and even cultural processes become beureuacratic after Mao's Red Book and Red Conversations decline and the failure of Soviet Union is also declared - because in fact the large demonstrations that must take place are called off by all. This is a subjective space of points the failure - the number of points is all an impasse according to Mao, a subjective impasse which is radicalism or anti-workerism, or even lumpenisation which becomes his realisation of how the Red Guards and Shanghai Protests signal such a crisis in even France - all of us must know that this is the real meaning of mass praxis.

The years in 1990 - 2004 then is a cultural large formalism - of Hotel Nacional mediated cultural forms - a centro librario and centro Universidad and Marquez film school with a few number of cities and large agrarian fields and protests towards a cultural center called Instituto Havana in fact.

Interlude - In literature

Ilistrean was walking by the Western American countryside in San-Francisco and taking a walk to the hills where he met the women and was busy smoking and talking to black people - all of them were plantation labourers in the 18th century. Arthur was in New York singing the choir. And women were carrying themselves into New York with a lot of train hooting. I was then among the white Whitmans, which was a long history of slavery, now educated in fact in agrarian non-sense. I was in fact labouring with black people, when in a musical choir I went to Church.

St. Matthew then walks into a Church and announces his Leviathan - a upsurge of people.

Christ is walking, levitating in fields. Agrarian serfs all freeing themselves as he walks by.

In fact the Biblical images of Christ is then the image of him walking in alleys of Tel Aviv, and even in spiral simple staircases with women and children, even poor men all around looking at him as he wears his shirt in clothing as robe, which means his room, which is then Decalogue as in fact this search for St. Matthew.

St. Matthew is then in his room. A long decalogue on their liberation and people's first.

III. 2004 - 2020 - Irrelevance - 2020 - 25 Cuban Revolution and the New Process

In fact there was a revolt in Cuba in these years 2020 - 24, and in the opening of 2025 after a lot of painstaking drafts and organising of a vision, and economic plan and ideas of finally architecture and literature and film economics - finally the new process is fully in place - a mix of 1990s and 1960s - with a mass agitation of the poor agrarian now 500 - 2000 tribal peasants

which then is ethical humanism and bourgeois culture with in fact architectural forms strewn all over –

In the introduction to Havana one first captures Che's painting and makes it to the Hotel Nacional, from there contingently one develops a visit to the Viejo Habana with the beach crashing into it a lot (recent changes on its hedging) and in fact developments then across the city from arcane neighbourhoods and black people in the alleys and Marques to in fact a number of Greek buildings previously occupied by the lumpen-proletariat and bourgeoisie dismissed by Fidel all of which are now sparsely lived in by black people and then of course train stations, Varadero and even the hills of agrarian fields all of which cuts across South-wards for some reason to Santiago De Cuba.

II. Greece

In fact the long history of black people in Greece, was then also a visit to Manne in France, which was the history expressing the other Greek painting in Ilistrean's room. Arthur was then in the process of reading music in a small cabin with his piano. All of this was music, which went with the small cake and tea which goes towards the process in plantations in China nowadays in the 18th century. Music, portraiture, and plantations with water and rivers, the Missisipi in America had a old train which became the hills which is nowadays a long process towards the cities. I was in the small room, with servants, and smoking in a pipe and this then met Arthur in the carriage and went towards the long philosophical reverie of lost years which was my crisis and theirs, that in fact life in its subjective most condition and depression, Alona also meant was a concern.

Greek paintings meant this by its image – roads, hills and orchards which had women and men in one section of a carriage and many in water swimming. In fact boats after boats even Trichoman vessels which were nowadays ships and long slave ships which were free ships, we celebrated in music at piano.

Part II – Events, set-pieces, points



I. Meeting Problems in Life Then – Argentina, France, Spain, Cuba and Algeria, Erstwhile Soviet Union

In fact there are rare meetings in political plans which are then social plans – all lives match to in fact a large demonstration, or a large WSF and ASF campaign where people socialise. I call this paraphrasing how in fact alienated the world is – it is in fact simple meeting events that accomplishes throughout my life. I find it simple this phone stuff.

II. People

In fact events happen, in points scored in economics or in high culture which then is a point in race even in India.

III. Set-Piece – Cuba, Algeria, Arab Socialism, India and China

In fact interpret everything Badiou argues against his logic he means in fact – what he calls critical investigation of my work – it produces a dialectical materialism of this type which is more about but should include him – a tasteful approach would be to write on Jazz as an Event.

See three points – Black power, French working class unions and Communism in the World as World Criticism and criss-cross it with sans-papier and that was my dialectical materialism for Badiouians contingent.

III. Armenia

In a kitchen, and at windows at the house, a man was figuratively shaving his beard which meant in a cut-style in fact called clipping, which the barber understands as his teaching to the fellow, Arthur and Ilistrean with the women all in the courtyard which was with some negativity and hate the signs of the world.

In the countryside, Cornelian and Alain were writing a philosophical treatise together as Alenette and Slaver were busy in a hill walking towards the beach which then was Pissaro which meant also landscapes, problems of life and the beach on one side of the hill, which became in fact the long meaning of Pyrenees wealth and management of life which was afterall. Arthur in Combray, in France.

IV. In France

Many small roads also in American paintings which were in fact small rivers and boats. I was in fact listening with black men and women to music of jazz lyricism. I understood America.

In fact St. Matthew meets Christ at Tel Aviv, in the later period Mohammad.

In the process people revolt.

From this archimidean point – one sees the Kingdom of God.

Christ is salvation, he preaches only daily bread, some wealth and his cures.

Part III.

Imagining Christ is a modern person, he is always in a way looking for Miercole and a number of stories of getting into a wealthy life – between wealth and in fact health – and in fact jokes – a lot transpires.

A veritable detective fiction – Borges recommends in fact criss-crossing the whole story in detective fiction – it means that is the secret to Christ's life as crime mediated – this then is Chesterton's point – philosophers and writers are bound to be law and crime followers – in many variations the book was about crime. Belano argues in parts.

Ilaan intervenes – Christian Detective fiction in fact, with Arabism, and in fact this then is how law is opposed to crime, and law is epistle in some sense Christ means, and crime is here and there – just see this sentence unfold the novel.

In a standard Chesterton novel – a man was walking in Combray and all this lyrical Whitman stuff – in modern America – which then is feudal America – what was the reason it was all so lyrical – it had in it a crime of lyrics – It meant some person was killed in a Southern colony – it was a killing that meant – all the journeys were finding that man.